

Presbyterian

Getting On

HORSE-BACK:

OR, THE

Dissenters Run Mad

IN

POLITICKS.

BEING

Some Animadversions to two
PAMPHLETS, *Viz.*

The Question fairly Stated, &c.



L O N D O N :

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A
Presbyterian
Getting On
HORSE-BACK, &c.

S I R,

I Received yours, together with two Pamphlets; one Entitl'd, *The Question fairly stated*, &c. The other, *The Repeal of the Act against Occasional Conformity consider'd*: Both which according to your Request I have (with what exactness I could) impartially consider'd; and so shall be the better able to Answer your Request, in giving you my Sentiments, both with respect to the Author and the Work.

In the first place, Sir, I will assure you, I am perfectly of your Mind, that they are the Product

duct of the same Brain; and drawn by the same Hand, tho' with some turn of Humor, and some small change of Countenance; yet the same Hand of *Achitophel* may be observed to be in both; and so I shall not treat of them as the Product of two, but one Brain and Pen.

But tho' I am of the same Opinion with you in this particular; yet I must be so free with a Friend as to tell you, I think you have not a right Notion either of the Author, or his Performance. For it would be an Injury done to Sir R. S. to suppose him the Author of those Pamphlets: For you may have what Notions you please to the contrary; it's certain he is Master of more Eloquence and Politicks; than is to be met with in either of them. But be the Author who it will; if we know not the Man, we know his Opinion by the Books: But if I may be allow'd to conjecture; I should suspect *De Foe* to be the Author. But be that as it will, it's certain (if he were not the Author) the Author and he are of the same Opinion, with respect to Politicks; but whether the Author of *The Rights of the Christian Church*, might not have some hand in the Business I know not: Be it who it will, I think I may say, there is very little Politicks in them; as I hope to shew you before I put an end to this Letter.

It's plain the Author has discover'd a Design on Foot among the *Dissenters*, and that is to get into all Places of Trust in the Government: He is for having them made Justices of the Peace,

Peace, Mayors, Aldermen, &c. He is for having the *Universities* regulated by them; Nay and the *Church* too; if he believes any thing of a *Church*, as I much Question by what he says in his *Letter*, p. 29. It's true, he pretends to Act the Polititian, by Pleading for a Repealing of the Acts that restrain them from being put into advantagious Posts; which shackle being beat off, they would be all forward to serve the Government with their Persons and Purfes; but you must understand, it is on Condition they may have the chief Hand in Governing, and not else. For does the Government want Men? Want it may for them, for they do not like the Officers? Does it want Money? Want it may for them, for they don't like the Ministry; some thing or other is always in the way; and yet this Author pretends to boast of the good Service they have done the Government, tho' for my part I know not in what, unless they say they have paid their Taxes freely; but if that may be pleaded as Meritorious; why may not the *Tories* be allow'd to be as good Friends to the Government as they? O no by no means! for those are all represented as Enemies to K. George, see p. 15. and Friends to the *Pretender*, p. 12. So that if they should be intrusted with the Government of things; " our Horses, our Stores, our " Forces, and our Forts will certainly be be- " tray'd into the Hands of the *Pretender*.

There, Mr. *Tory*, there's for you! and pray take Notice Mr. *High-Church*, that I would
have

have you take care for Bread as well as you can, for no such *Jacobites* as you shall eat any of the Governments Bread.

Well, the *Tories* are excluded from Favour by this Gentleman, and so the *Low-Church* are like to have all the Advantage to themselves; for the *Dissenters* are excluded as well as the *Tories*: Therefore it's absolutely necessary to take off the Test; for what can the *Low-Church* alone do in this Case? Nothing at all! " For the Interest of *Low-Church*, consider'd as separate " from the *Dissenters*, I take to be insufficient " (says he p. 15.) to Secure the Government. " *High-Church* and *Papist* joyning together, " with a Foreign Force to back them, will bid " fair for being too strong for them. Well, but would not the *Dissenters* help the *Low-Church* in such a Case? Yes, if *Low-Church* will untie their Hands: For what can they do poor Men; they are not suffer'd to be Parliament Men, and chief Men at Court, Mayors of Corporations; Officers in the Fleet and Army, &c! " So that in Case those Acts remain unre- " peal'd, he cannot see he says how the Go- " vernment can long be kept on the present " Foot. Why will not 50 Sail of Ships, and 30000 Men, with Foreign Force and Alliances do it? No, for they can never secure us against a *Tory Ministry*, and so signifie nothing.

Well, but the *Dissenters* can as well secure us of a *W— Ministry* now, as they can if the Acts are repeal'd; for they have Liberty to
Vote

Vote for Members now, and they can have no more then: True, but then they could prefer such Persons as they thought good. Very well, and have they not the same Priviledge now? Is there not *Low-Church-men* enough to serve in the Government? If there is, what occasion is there for the Repealing the Acts to make way to advance the *Dissenters*? Cannot they rely on the *Low-Church*? No, for he seems to be displeas'd with many which are now employ'd in the Government, p. 12. and thinks that they are no hearty Friends to King George; as in the *Common Council* of London, and the *Lieutenancy*, through the Kingdom, in the Seats of Justice, nay and the *Universities* too, " and if " the Fountains are corrupt (says he, p. 18.) " what can we expect from the Streams? What " must be said to the Cathedrals? Are they " conspicuous for Loyalty and Zeal? If they " were, how came the E. of A. to be chosen " *High-Steward* of *Westminster*, in the room of " his Brother the D. of O. by half the Dignita- " ries of the *Abbey*, with the Dean at their " Head? Was not this an open Affront to the " Government, instead of a Proof of an Inclination to support it? And were it not " easy to Name several other *Collegiate Churches* " besides, where one half of the Dignitaries, " or more, may justly be suspected to be in " an opposite Interest to that of King George, " and his Family? Or does the great interest of " *Low-Church* that the Government is in, have " all

“ all its Dependance on, lie in the *Gentry* and
 “ *Clergy*, dispers’d all over the Kingdom? I am
 “ not at all inclin’d to lessen the Number of
 “ true Lovers of their Country; I heartily
 “ wish them a great increase: But I think if
 “ we may make any Judgment as to those,
 “ from the little influence they have had to
 “ prevent Riots and Tumults, it would tempt a
 “ Man to fear, that a great part of them would
 “ add but little weight upon supposition of a
 “ New Rebellion, unless it were on the wrong
 “ side, &c. If these things are taken together,
 “ (adds he p. 19.) there appears but little
 “ Room left to imagine or expect that *Low-*
 “ *Church* should be able to do great Feats a-
 “ lone, when the *Dissenters* are Excluded: But
 “ if they are taken together, and act in Con-
 “ cert, they need not fear *High-Church* and
 “ *Papists*. Pray observe, Sir, this Author is
 very zealous for the Repealing the Acts that
 keep them out of Preferment; in order to this,
 he Tacks the *Tories* and *Papists* together in the
 Interest of the *Pretender*; and the *Whigs* and
Dissenters in the contrary Interest; when he has
 thus Tack’d them together, he comes to take
 a View of the Strength of each Party; when
 he looks on the *High-Church* and *Papists*, he is
 frightened out of his Wits, for let him look in-
 to the *Schools*, *Catherdrals*, *City*, *Country*, *Fleet*,
Army, *Lieutenancy*, *Common Council*, nay and
Gentry and *Clergy*, here poor Man he is tempt-
 ed to fear, they are in a contrary Interest to
 that

that of King George : Well, but what is the *Low-Church* able to Dispute the Matter with this *High-Church* in case any thing should happen ? No, for he has been looking after *High-Church* so long, that he has almost lost the *Low* : For p. 18. he ask's this Question, *But after all (says he) where is this Low-Church, that is so powerful to be found ?* Very fine, he is going to frame an *Alliance* with *Low-Church*, and now he is to seek for his *Ally* ! He has represented the *Tory Party* very *strong*, the greatest part of the *Clergy* and *Gentry* he gives up to them ; all the *Schools*, greatest part of the *Colleges*, most of the *Magistrates*, and many more in other Places of Trust, are all *High-Church* and *Papists* with him : As for *Low-Church*, he has lost that, it is so small a Handful that he can hardly see it ; it is but as the Center to the Circumference if compar'd to *High-Church* and *Papists*.

You may take Notice, Sir, that as he joyns *High-Church* with *Papists*, and includes the *Clergy* and *Gentry*, &c. in the Number of *High-Church* ; it's plain he intended it to cast an Odi-um on the *Gown* : He is for excluding all *Tories* from Places of Trust, and putting *Dissenters* in their Places ; but since it's obvious he thinks the *Schools*, *Cathedrals*, &c. are corrupted, he could intend no other, but that the *Dissenters* are the Persons that are to regulate them, if they can have their Wills : And what Reformation we are like to have from them, is no hard matter to foretell, without the Spirit of Prophecie.

He would have the Shackles taken off from the *Dissenters* in order to put them upon the *Tories*; who are to be treated for the future with the same Kindness that the poor *Dissenters* have been. But it seems the *Gentleman's Friend* is apprehensive the Repeal of those Acts, and the Reformation of the *Universities*, *Cathedrals*, *Corporations*, &c. which is to follow upon it, will displease the *Tories*, who are, as they say, ten to one, if compar'd with the *Whigs* and *Dissenters*; and therefore he thinks it impolitick to offend so great a Body of Men: for upon supposition of a fresh Rebellion, should the *Tories* be so treated as this Man would have them; his Friend thinks that they may be in the Mind to support the Invaders what they can, for if Men must be *Slaves* to somebody, it is but reasonable that they should chuse their Master; therefore to Repeal the Acts at this time, he thinks unseasonable, least we should run the hazard of over-turning the Government. Now to this our Author Answers p. 27. but that, I confess, I take to be an Excellent Argument for it. " For if they
 " (the *Tories*) are so strong and numerous, af-
 " ter they have had so much to weaken them,
 " 'tis certainly high time to guard our selves
 " against them, that we may not be any more
 " at their Mercy. I can safely turn their own
 " Words upon them in their Celebrated Me-
 " morial, with a very little change, if the
 " Strength of the *Tories* is still so considerable,
 " as

“ as to make it dangerous to provoke them,
 “ by easing their fellow Subjects, of whose
 “ *Loyalty* and *Zeal* the Government is fully
 “ convinc’d ; this is so far from being an Ar-
 “ gument against the Repeal desir’d, that it’s a
 “ good Argument for it. For if their Interest
 “ is so Formidable, (as he has represented it)
 “ as to make it Hazardous to Offend them,
 “ it’s full time to venture their Displeasure,
 “ when there is such Reasons to dread their
 “ Power. And if they are not so Terrible,
 “ as they would make the World believe they
 “ are, it’s prudent to prevent their being so.
 Here’s a *Dilemma* for you, Sir, are the *Tories*
 Formidable ; then they are to be Dreaded ;
 are they not Formidable ; then they may safely
 be Crush’d.

But pray, what is this *Gentleman’s* Opinion of
 the Matter ? Are the *Tories* Formidable or not ?
 If they are not, then there is no Necessity to
 Repeal the Acts, to bring in the *Dissenters* to
 assist the *Low-Church* against the *Tories* : If they
 are, then it seems all’s at Stake, for they are
 all without doubt in the Interest of the *Preten-*
der. There’s a stroke for you Mr. *Tory*.

But I would fain know whether the Present
 Ministry be *Whigs* or *Tories* in this Man’s Opini-
 on ? O *Low-Church* to be sure ; for he says, p.
 23. *We have a Parliament as much in the Interest*
of the Government as can be desir’d, and therefore
 all that he has to take care for, is to contrive
 how another *Parliament* may be had of the

same Completion when the Term of Seven
 Years is expir'd ; and it seems he can find no
 other way for it, but to Repeal the Acts. " Let
 " this be now deferr'd, and I am very appre-
 " hensive one of these two things will follow :
 " Either we must run the Hazard of a *Tory*
 " *Parliament*. (O Terrible, then all's gone to
 be sure ! Then King *George* must be Dethron'd ;
 the *Pretender* will be Advanc'd : For those *To-*
ries it seems have nothing more at Heart than
 to contrive how to make themselves *Slaves*.)
 " Or the present *Parliament* must by a New
 " Act be continued for a yet longer time ;
 " which may perhaps be found to have its Dif-
 " ficulties when it comes to the Tryal ; and
 " will be very likely to have this Effect among
 " others, that it makes the *opposers* of such a
 " Continuation, the most Popular Men in the
 " Kingdom. It seems then the Kingdom is
 not very well affected to a *Long Parliament* ;
 for if it were, I should think, they would be
 the most Popular Men that were for such a
 Continuation. But now Repeal the Acts, and
 let the *Dissenters* be Advanc'd to Posts of Trust ;
 let the Government of *Corporations, Colleges,*
Churches, Fleets, and Armies, &c. be put into
 their Hands ; and then the *Parliament* may be
 Dissolved as soon as it will without any Dan-
 ger to the Government ; for they will take
 care against the next Election, that they in con-
 junction with *Low-Church*, will fill all Places ;
 and then King *George* will sit safe upon the
 Throne.

Throne. Then our *Standing Armies* may be Disbanded: For their will be no Danger from those Frightful Devils the *Tories*! No, they cannot hurt the good *Saints*; their Hands by this Method will be ty'd, and so we need not fear them. And besides we shall be in a Condition to pay our Debts; which we cannot do it seems, if those Acts remain unrepeal'd, p. 20. Nay, (which is strange) if those Acts are not Repeal'd we can have no Dependance on our *Soldiers* for Security: Why? Because they are not Commanded by *Presbyterian* Officers. Foreign *Alliances* will do us no good if the Acts are not Repeal'd: Why? Because they can neither help us to a *W—Parliament*, or save us from a *Tory Ministry*; and they are such Fools, that they are resolv'd to be *Slaves*; and had rather have their own Throats Cut; than be Devour'd by the *Saints*. But take away those Acts, and put the *Commissions of the Peace* in better Hands; Reform the *Cathedrals*, *Universities*, *Cities*, and *Corporations*, &c. and then *South Britain* will be safe. p. 14. *North Britain* also will be this way eas'd of some (not all) of it's present Fears: And as for *Ireland*, and the *American Plantations*, they will find their Accounts in it; Nay, and the *Church* too, for good Men they have nothing more at Heart, than how to Preserve the *Church* and the *Protestant Religion*; and so does the *Fox* take care of the *Goose*, till he has an Opportunity to devour her: But let them Wheedle as much as they

they will, and tell us of their Love to the *Church* and *King* ; if they are once in Posts of Trust, and find themselves (as I believe they never will) in a Condition to Reform, what they think amils ; and I make no doubt to affirm, that they would Reform the *Church* into *Presbytery*, the *Common-Prayer* into the *Directory*, and the *Abjuration* into the *Solemn League and Covenant* ; and if the *King* himself would not take it, they would deal by him as they did by *King Charles*.

You know, *Sir*, it's their darling Principle that the People are the Fountain of Power ; that Government is a Trust, which the People Repose in the Hands of one or more, who Acts in their Name for the good of all : That those who gave have a Power to take away ; so that if a King do not Act to please them ; they reserv'd a Power to themselves to call him to an Account, and remove him from the Trust repos'd in him : This being their Principles, it's but reasonable to suppose that they would act according to them, if they were in a Condition to do it ; as we know they have done in the Days of *King Charles* ; and in another Reign too, if we may believe what *King James* the I, said in the Dispute at *Hampton-Court*. Let us then suppose, that the Acts were Repeal'd, and the *Dissenters* in all Posts of Trust (for he would have none else imploy'd, they and only they is his Word, p. 13.) let us suppose them well settled, and having Power in their Hands ;
and

and will they not then fall on to Reform things amiss; and what is that? Is not the *Establish'd Church* represented as a *Popish Synagogue of Satan*; a *Limb of Antichrist*, &c? Are not the *Bishops* represented as *Tyrannical Usurpers*? Are not the *Clergy* represented as *Baal's Priests*? Is not the whole *Frame and Order of the Church Service*, condemn'd as *Superstition, Will-worship, &c.* This you know to be true Sir, as well as I: And now were those good *Saints* in a Condition of Reforming things amiss; would they be so wicked as to suffer all this *Popery and Superstition* to reign think you? No, no, good Men, not they! they *Wheedle and Cam*, and Pretend to be great Friends to King George; and in his 12th and 13th Pages represents all at Stake, if he do not put himself into their Protection: But if they were in Power, and if he would not come into their Measures, and compleat the Reformation as they would have him: They would soon turn all their *Loyalty* into *Rebellion*. For Proof of all which you need but consult a small Pamphlet, call'd *Two Sticks made One, or the Devil upon Dun*; there you may find their Opinions collected together: And as for a Proof of it in Fact; the History of our Sovereign King Charles's Sufferings; is as demonstrative a Proof as we can desire.

They plead mightily for Liberty to Serve King George, he is their *Father* they say, whom they Obey not as *Slaves* but as *Dutiful Children*; they are now for that *Slavish High-Church Doctrine*

*Et*rine of *Non-Resistance* as well as any *Jacobite* of them all: They have been many times Affronted in the Reigns of King *William*, and Queen *Anne*, nay, and have met with many Disappointments too from the *Parliaments*, who (when they thought themselves almost in the Saddle) have pass'd *Bills* to keep them out; notwithstanding all the Interest Mr. *Love*, and their Party could make against it; and so they submitted, and quietly sat down and deny'd themselves the sweet Morsel that was out of their reach, so *Passive* were they! See the *Question fairly stated*, p. 19. Nay, which is strange! they deny'd themselves those things that were out of their reach, purely to serve the Church of *England*! "For upon what other Foot than this can the *Dissenters* be said to practice such a Resignation? Why on the same Foot that the Rat in the *Fable* bid *Death* welcome, when the *Trap* fell upon her. No, no, they did not submit out of Necessity: For could they not Complain? Yes, and so they did. Could they not use all the Interest they had against passing the *Bill*? Yes, and so they did, see pag. 12th and 13th, and I make no doubt but they will be as Solicitous to get them Repeal'd; but if they cannot do it; good Men they'll betake themselves to their old Self-denying Practice in order to Save the Church of *England* from Ruin, and keep his Majesty King *George* upon the Throne! but how this agrees with what is asserted in the Repeal (where all

is

is given away for lost if the Acts are not Re-peal'd) I leave you to judge.

In the Reign of King *James* the Second, you know *Liberty of Conscience* was granted to the *Dissenters*; and not only so, but they were Advanc'd to Places of Trust in the Government; had the Regulation of *Cities* and *Corporations*: And then what Dutiful Children were they? They Address'd their *Father* in an Extraordinary Stile; they wanted only *Knives* and *Lancets* to Cut open their *Breasts*, that their *Father* might behold the *Sincerity*, and *Loyalty* of the *Hearts* of those Dutiful Children! They were perfectly pleas'd with his Administration: And to their great Joy, now comes a young Prince of *Wales* to Town; this makes their *Zeal Flame*; and they only want Words to express how much it Rejoyc'd their Hearts: Therefore that Publick Fact might supply their Want of Words; upon a large Mount cast up at the Backside of the City of *Canterbury*; a great *Fire* was made by the Order of one *Kingsfoot* then the *Dissenting Mayor* of the City; who was put in by King *James* in the room of that Worthy Gentleman, *C. Lee*, who has been since represented as a *Papist*, and an *Enemy* to the *Succession*, by those very Men, who were so Transported at the Birth of the Young Prince: Well, the *Fire* being Lighted, the *Bells* Ringing, great Plenty of *Wine* being order'd to the *Fire*; up comes the *Mayor* and all the good *Saints* along with him, for you must know, Sir, Saint-

ship then began to be in Fashion, and none but they must be in Favour: Well, the first thing that is to be done, upon this Happy Occasion, is to fall down on their Knees, to express the Devotion of their Hearts; and first to give *God* Thanks, for that it had pleas'd His Divine Majesty to Bless the King with a Son: In the next place, the Mayor and all the Righteous People being on their Knees as was before observ'd, full Glasses of *Wine* (for you know, Sir, they love to take their Glas as well as you and I) were handed to them; First then the Mayor drank the King's Health, and after him all his Noble Train: Then the Queen's, and then Long, Long Live the Young Prince of Wales; and as they drank, they tols'd their Glasses over their Heads: Here's a Frolick for you, Sir; but the Men were in an Extasie, and so how could they help it! This Story I can assure you is true, Sir, for I have had the same Relation from more than one, or two, or three, that were Eye-Witnesses and saw the thing done. And this is a Confirmation of the Observations you made to me when I last saw you, that the *Dissenters Loyalty* is founded in their own Interest; they can never speak better of K. George, than they sometime since did of Q. Anne; but how Her Memory has been treated by them you know very well. Let any King, whether Protestant or Papist, as in King James's time, put them in Places of Trust, that they may have the Government in their Hands: Let any Ministry
act

act for their Interest; and they are the Best of Kings and Ministers; But Let them put forth their Hand to touch them, and they will Curse them to their Face.

I remember we have an Account in the Conference at Hampton-Court, which I have before now observ'd to you, of Dr. Reynolds's Motions to speak of the King's Supremacy, as tho' he would insinuate that some of the Bishops were not well affected to it; to which the King says; " I shall speak of one thing; tho' somewhat out of order; but it skilleth not. " Dr. Reynolds, said the King, you have often spoken for my Supremacy; and it's well; but know you any here or elsewhere, who like of the Present Government Ecclesiastical, that finds fault or dislikes my Supremacy? Dr. Reynolds said No. Why then says His Majesty, I'll tell you a Tale. After that the Religion restor'd by King Edward the VI. was soon over-thrown, by the Succession of Queen Mary here in England; we in Scotland felt the effect of it. Whereupon Mr. Knox writes to the Queen Regent (of whom without Flattery, I may say, She was a Virtuous and Moderate Lady) telling Her that She was Supreme Head of the Church, and Charg'd Her, as She would Answer it before GOD's Tribunal, to take Care of CHRIST his Evangill, and of Suppressing the Popish Prelates, who withstood the same. And I Appeal to you, Sir, whether our Dissenters

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would

would not say the same thing to King *George*,
 if they were in Place of Trust? Is it not the
 Duty of Kings to see the Church of GOD
 Reform'd? And how must it be Reform'd pray,
 but to what they will have it? " But how
 " long trow ye, says the King, did this conti-
 " nue? Even so long, till by Her Authority,
 " the *Popish Bishops* were repress'd, he himself,
 " and his Adherents were brought in, and well
 " settled, and by these means made strong e-
 " nough, to undertake the Matters of *Refor-*
 " *mation* themselves. Then Loe, they began
 " to make small Account of Her *Supremacy*,
 " nor would longer rest on Her Authority, but
 " took the Cause into their own Hands, and
 " according to that more Light, wherewith
 " they were illuminated, made a farther *Re-*
 " *formation* of Religion. How they us'd that
 " Poor Lady My Mother, is not unknown,
 " and with Grief I may remember it: Who,
 " because She had not been otherwise instruct-
 " ed, did desire, only a private Chappel,
 " wherein to serve GOD after Her Manner,
 " with some few selected Persons (as King
 " *Charles* also did) but Her *Supremacy*, was
 " not sufficient to obtain it at their Hands :
 " And how they dealt with Me in my Mino-
 " rity, you all know, it was not done Secret-
 " ly, and tho' I would, I cannot conceal it.
 " I'll apply it thus, says the King ; and so put-
 " ting his Hand to his Hat, said to the Bishops :
 " My *Lords the Bishops*, I may thank you, that
 " these

“ these Men do thus plead for my *Supremacy*:
 “ They think they cannot make their Party
 “ good against you, but by Appealing to it,
 “ as if you, or some that adhere to you, were
 “ not well affected towards it. And does not
 our Author represent the *Clergy*, the *Colleges*,
Cathedrals, &c. in the same manner now?
 Were they for a farther *Reformation* then? So
 is he now. But as the King goes on and says,
 (so say I) “ if once you were out, and they
 “ in place, I know what will become of my
 “ *Supremacy*. *No Bishop, No King*. This
 Passage, tho’ somewhat long, I was the wil-
 linger to transcribe, it being so exactly Parallel
 to our present Case; we see it’s no new thing
 that they are driving at; it’s only acting the *Old*
Game over again. King *James* had seen and
 felt the Consequences of their fine Pretentions,
 and so was watchful against them; and in
 Answer to Dr. *Reynolds’s Scheme of Government*,
 says, “ Stay I pray you, for one Seven Years,
 “ before you demand that of me: And if then
 “ you find me Pursey and Fat, and my Wind-
 “ Pipes stuffed, I will perhaps hearken to you:
 “ For let that Government be once up, when
 “ *Will* shall stand up and say, I must have it
 “ thus; but *Dick* shall reply and say, nay *Ma-*
 “ *ry*, but we will have it thus: Then I am
 “ sure says the King, I shall be kept in Breath,
 “ then shall we all of us have Work enough;
 “ both our Hands full. But Dr. *Reynolds*, says
 “ he, till you find that I grow Lazy, let that
 “ alone.

“ alone. And I am inclin’d to think, had his Son taken as much care to keep their Notions and Interest under, he had sav’d his Head by it.

I know not how to commend the Author’s Politicks, in making his Zeal for *Succession* the *Pack-Horse* to carry *Halters* for the *Clergy*: Had he done it more sily something might have been said; but now he has discover’d the *Design* so plain, that he that runs may read it. The *Clergy* and *Gentry*, &c. are Represented as *Enemies* to *King George*; well, being so, they must be remov’d; but who must be put in their Places? Why Repeal the Acts and put in the *Dissenters*: But will not they over-turn the *Episcopal Church*? Yes, that is what they want! But there is no great matter in that, says he in his *Letter*, p. 29. so long as there can be no *Danger* in it to *real Religion*: There’s a Stroke for you, Sir, let the Church be destroy’d to *Morrow*; *real Religion* suffers not by it; as tho’ there was no *real Religion* in being of the *Church of England*! does not this discover how much he was in *Love* with it? At another time you have him pleading for the *Church of England*, he loves it with all his Heart; nay in the *Question stated*, he takes upon him to demonstrate that they have had it in their Power to destroy it, and would not, when they were invited to it by their *King*, &c. Here’s a turn for you, Sir, they had it in their Power to destroy it and would not: How can they Answer for this to *GOD* or *Man*? Have they not been all a-
long

long Representing the Church as Popish and Superstitious, and would they not destroy it when it was in their Power? I have heard it oft-times said, they are to pull down *Anti-Christ*: And now when *Anti-Christ* is deliver'd into their Hands in order to be destroy'd: Good Men, they had rather be undutiful to their King, than in the least degree hurt *Anti-Christ*, so intirely are they in love with it! But pray what has *real Religion* to thank them for in all this good Service? Truly nothing at all! For she can get nothing by having, that which she can spare without any loss.

It's true, he would willingly have a *Back-Door* to go out at, and so has tack'd *Paul and Howel's Church* at the End, to make some Fools believe, he intends only the *Non-Juring Communion*; but that's only to cover the Design; for pray has he not been all along tacking the *Tories*, the *Clergy*, *Gentry*, Persons in Places of Trust, that are to be remov'd as Persons that are Enemies to the Government? *Tories*, *Papists*, and *Jacobites*, are all join'd in the same Complaint: Those are to be remov'd, and the *Dissenters* put in their place: But how is this to be effected? Why by Repealing the Acts: But says his Friend, will not this revive the Cry of the *Danger of the Church*? What if it do, says he, the *Church* that those Men belong to is no *Church* of GOD's appointing, it's a *Church*, for which no true *Protestant* can have any Affection, &c. And now, Sir, I leave you to judge, whether

ther he can be construed to intend the *Non-Juring Communion* only, which he calls by the Name of *Parson Paul's* or *Howel's Church*, which is no *Church* of *GOD's* appointing: If so, that Communion is very much increas'd, if *Papists* and *Tories*, *Clergy* and *Gentry*, the two *Universities*, most of the *Dignitaries* of *Cathedrals*, &c. If all those I say belong to *Howel's Church*, there is a fine Company of them. *Tories*, and *Papists*, and *Jacobites* are all of that *Church* which is not of *GOD's* appointment: Well, but that is *Howel's Church* say you: No, Sir, *Howel's Church* only comes in by the by; it's the *Church* to which those strange Devils the *Tories* belong, that he means, for the *Tories* are not in Communion with *Howel's Church*.

I must confess the *Tories* are extreamly oblig'd to him for his good Service; he has represented them to be a very Extraordinary sort of Creatures, for I know not whether we may safely call them Men: It's true, they were Born and Bred, Eat and Drink and Talk like Men; but who knows how to depend on them; as for Reason which distinguishes Men from Beasts, they seem to have nothing of this, for they think (poor Superstitious Fools) that in case they should chance to be Men; they are oblig'd to be true to their Words, and constant to their Principles: they think likewise that there is a *GOD* who has given them Laws to be directed by, which if they transgress, he will call them to an Account for in the other World,

World, if there is any such thing, as they are so Foolish as to believe there is: And as for *Conscience*, they are so stupid as to part with all the Enjoyments of this World; and to bear the Reproach of being of *Paul's* or *Howel's* Church, rather than act against the Dictates of that *Bugbear* call'd *Conscience*, which is an absolute Stranger to our Author; and so to be sure, as those *Creatures* do not belong to the Church of GOD's appointing: So our Author being an absolute Stranger to *Conscience*, does not belong to that Church were *Conscience* is at all concern'd! No, for had he been a Man of *Honour*, *Conscience*, or *Good Manners*; we had not met with such Expressions in his Books as we do. Is it consistent with *Honour*, to condemn Men before legal Proof is given against them? Or has there been any legal Proof made that all the *Tories*, &c. are such Devils as he represents them? If not, is it consistent with *Good Manners* or *Conscience*, to cast such Reflections on the *Clergy* and *Gentry*, as he does in his *Letter*. p. 19.

As for his *Politicks*, I think they are no more to be Commended than his *Good Manners*: For is he sure the Acts will be at this time Repeal'd? No, that's the thing in doubt, p. 24. this is that which makes him in so much Pain till it's accomplish'd: "I am well assur'd," says he in his *Letter*, p. 13. it occasions not "a little Concern to some very Worthy and
 D "Sensible Gentlemen to think how many
 " things

“ things (besides an Heat struck between the
 “ two Houses) might fall out, to make a
 “ Dissolution of this *Parliament* necessary ;
 “ and how faint a Prospect we have of
 “ another, of the same Complexion, if our
 “ *Corporations* are not first better settled. Here
 we see that those Sensible Worthy Gentlemen,
 who are our Authors Acquaintance, are faint
 and out of Heart, almost fear'd out of their lit-
 tle Wits, poor Men, but what are they afraid
 of ? Oh ! they are Men of Penetration, and so
 foresee something that may fall out to make
 the Dissolution of this *Parliament* necessary :
 And if this should be before the Acts are Re-
 peal'd, and *Corporations* better settl'd ; they
 have no Hopes it seems of having the next
Parliament of the same Complexion : Why so ?
 Have those Persons which Elected the Present
 Members, chang'd their Opinions without any
 just Cause ? Or have they had any just Cause
 so to do ? Is the Present *Parliament* in the In-
 terest of the *Government*, and were they not
 Elected by those whom he represents to be
 out of the *Government's* Interest ? One would
 be tempted to think, that the *Corporations*
 were in the Interest of the *Government*, since
 they made Choice of such to Represent them
 that are so : Why then does he talk of Re-
 pealing the Acts, in order to bring the *Corpo-*
rations into the Interest of the *Government* ?
 Is not this a gross Reflection on the Present
Parliament, and the *Corporations* who Elected
 them ?

them? It's plain, the Man has one Point in View, if that Project fail, the next Election he thinks will be *Sword in Hand*. Sure the Man's *Mad*, and nothing but Repealing the Acts will restore him to his *Senses* again? but in this unsettled Condition he talks at *random*, as *Mad-men* commonly do: At one time Repealing the Acts, shall promote *Unity* and *Trade* among us, p. 13. At another time, the Repealing of them is Hazardous to the *Government*, it may cause Divisions, and be attended with many ill Consequences, but yet even this Division it seems will tend to Strengthen the *Unity* and *Trade*, p. 25. But upon Supposition some few should be offended by this Method, yet in a little time their Love to Self-preservation, will over-run their Principles in Church Matters.

You know, Sir, the *Tories* have for some time pass'd, been Charging the *Dissenters* with a Design in View; that they Plead for *Liberty of Conscience* as a Step to Dominion; and if this Author has not made it appear that this Charge was just, I am mistaken. He does not say the *Church is in Danger* if the *Dissenters* do not take Care of it; but he has no Prospect that the Publick can be safe if they are Neglected, p. 9. Not long since they pleaded for *Liberty of Conscience* as a *Bounty*, now they challenge Places of Trust as a *Reward* for their good Service. See the *Question Stated*, p. 1. But the ungrateful Church-Par-

ty, whom they have so many times deny'd themselves to serve ; have been so far from rewarding them for it according to their Merit, that they have not been so kind to them as to free them from the Incumbrance of a *Conformity Bill* ; “ so that he thinks it may justly “ be said in the *Dissenters* behalf ; that because “ when it has not been seasonable they have “ acquiesc'd, and have not insisted on their Deliverance, therefore they ought not to be “ Shuffled off with an old *Thread-bare Evasion*, “ when the Season of their Deliverance is un- “ answerably present. Here, Sir, we have a Demand made for the Repeal of those Acts as a *Reward* for former good Services : And this Demand back'd with a Menace to the *Government* if it be not now Answer'd ; they are not to be Shuffled off any longer ; for now is the time for them to obtain their Liberty ; they are out of Patience, and will deny themselves no longer : Upon which I shall make no *Remarks*, but leave you to consider it as you see convenient. Now is the Time to do Justice to the Friends of the *Government*, as well as to it's Enemies ; therefore if now it be not done, is it not Unjust ? This stands in the Front ! Then turn to the 20th page of the *Question fairly Stated*, and there the Repeal of the Acts is insisted on in Point of Honour ; and there is some Body it seems that has promis'd them to have them taken off, and if NOW it be not done for them, they shall know

know what they have to trust too. There's for you again, Sir. And what's that?

But pray what is this great Service that they have done, that they pretend to Demand this Reward for? Was the *Revolution* brought about by them? Was the *Act of Settlement* made by them? No, for if they had a Hand in the Act, why do they Complain as if they had been all along Excluded from Sharing in the *Government*! O but they have Taken the *Oaths*, they have Pray'd for King *George*, they have Paid their *Taxes*, &c. Well, and have not the *Tories* done all this and much more; and yet he would have them Excluded! Aye, and a great deal of Reason for it too! Why? Because they are only *Occasional Conformists*, who pretend to Love King *George*; but he is well assur'd, that in their Hearts they are for the *Pretender*! They pretend Love to the Church of *England*; but he verily believes it's the Church of the *Suffragan* of *Thetford*; So Charitable a Man is he! He thinks the *Tories* have as little *Conscience* as the *Occasional Conformist*, who to Qualifie themselves for a Post in the *Government*, would Dissemble themselves to be of that Church, which they could with all their Hearts wish Destroy'd. Now the *Tories* have given as good Proof of their being Friends of the *Government*; as ever the *Dissenters* can pretend that they have given, that they are Friends of the Church: Why then may not they be trusted as Friends of the State,

State, as well as the others be thought Friends of the Church? If they are such entire Friends of the Church as they pretend; why do they make such a Bustle for a farther Reformation of it?

You know, Sir, every Man has a Right to be esteem'd an Honest Man; till some legal Proof is made to the contrary: In what Court of *Judicature* it was that such Proof was made against the *Tories* I know not: If then they have not been legally Condemn'd; whether it was not the greatest Impudence, as well as the worst of *Politicks*, to cast such Reflections on so Venerable a Body as the Clergy are? On so great a Body as the Gentry all over the Kingdom, whether they are *High-Church* or *Low*, (for he can depend on neither, as appears from his Letter, p. 18, 19.) I leave you to Judge. They are not absolutely certain whether they shall get the Acts Repeal'd or not; *this is the one thing needful*, for the Accomplishment of which, is what they have so much at Heart: This Author with others are very intent upon it; and in order to make it appear that it's at this time necessary; he throws off all *Modesty*, *Shame*, *Honour*, and *Conscience*; and without any regard to *Truth*, falls on the Clergy and Gentry, *Universities*, *Cathedrals*, *Cities*, *Corporations*, *Officers* in the *Army*, *Fleet*, *Lieutenancy*, *Common Council* of *London*; all represented as *Enemies* of the *Government* that are to be remov'd, or else all's at Stake; have these

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Gentlemen any Reason to retrun him Thanks for his Compliment? Whether he can be a Friend to *His Majesty*, that takes such a Method to Affront and Abuse, and by that Means Provoke so great a *Body* of Men, as the *Tories* are? I'll leave you to judge.

Suppose what those *Men of Penetration* (he speaks of in his *Letter*, p. 13.) foresee, should fall out, to make a Dissolution of this Present *Parliament* necessary: And suppose this should be succeeded by a *Tory Parliament* and *Ministry*, as he is affraid it will: What then, will not the *Tories* resent the Usage they have had from our Author and his Friends? If not, I think they are not altogether such *fierce Devils* as he represents them; but are rather *Asses* than *Devils*, to carry such Burthens, without being like to have one *Morsel* for it; if this *Gentleman* can have his Will. But suppose he cannot: Suppose this *Parliament* should be Dissolv'd before the Acts are Repeal'd, and *Corporations* better settled? Then in all probability, says he, the next *Election* will be *Sword in Hand*: *Sword in Hand*, Sir, is his Word! p. 13. But who is it that will betake themselves to the *Sword*, the *Tories*? No! But you know, Sir, how some Gentlemen said in a Publick Coffee-House, that they had one *Card* more to play; and they were no *Tories*, for it seems their *Cards* are all play'd: And I dare be bold to say, the *Tories* will never proceed to the *Election*, *Sword in Hand*:
But

But in the usual Form by Majority of Votes ; and if in that Way they can be Advanc'd ; it will be a Demonstration, that the *Corporations*, and *Country Gentlemen* don't think them such *Black Devils*, as he has represented them to be : So that if any Body proceeds to a *New Election*, *Sword in Hand*, in case this *Parliament* should be Dissolv'd before the Acts are Repeal'd, it is the *Dissenters* ; who represent all as lost and gone if a *Tory Ministry* and *Parliament* should succeed ! King *George* must certainly be Dethron'd ; the *Pretender* certainly comes in ; and a thousand destructive Consequences will ensue (in their Opinion) if a *Tory Parliament* should be Elected ! Well, but if the *Tories* are such Enemies to the *Government*, sure there is no Danger of having a *Tory Parliament* unless the *Corporations*, *Cities*, and *Counties* that are to Elect them, are all resolv'd to be ruin'd. O, yes, there is a great deal of Danger in it ; therefore if they should proceed to a *New Election*, and the *Tories* be like to have the Majority of Voices ; then *Sword in Hand* is their Word. GOOD GOD ! Is *Sword in Hand* the Way to proceed to *Free Elections* ? Is a *Civil War* among our selves the Way to Secure His Majesty on the Throne ? Yes, so it seems according to him. For if the *Tories* come in Play ; they he thinks will certainly Destroy all : And he is out of Hopes but it will be so, if the Acts are not Repeal'd ; therefore all their Dependance is one *Card* which

which they yet *to play, Sword in Hand* is their Word. Did ever Mortal hear Men of Politicks talk at this rate?

I am inclin'd to think, Sir, that the poor Man is Afflicted with the Hippo; or he has got a Scolding Wife that makes such a Noise in his Head; that he thinks himself incompass'd with Drums, and Musquets, and Fire, and Smoak: Or else, he is Conversant in the Books of Muggleton, or Fox, where he finds nothing but Fire and Sword, Destruction and Desolation, to befall the Inhabitants of the Earth, except they be instantly Converted and become Righteous Saints, that is to say, Dissenters; for the Tories are all along represented as Devils; and so there is no room to fear that they can be worse, and therefore as it has not been their usual Way of Proceeding, so I am very Presumptuous it never will: Tho' I am credibly inform'd by some, who were Eye-Witnesses of the thing; that the Ceremony of *Sword in Hand*, was observ'd at an Election not long since at Rygate in Surry, but not by the Tory-Party who lost the Election, whether fairly or not, is none of my Business to dispute; but the Gentleman who lost it, I believe does not think it was very fairly: But if that is the Method which is to be taken for the future, as this Gentleman, seems to say it must be; I am afraid it cannot with any good Property of Speech be said, *We are in a fair Way to have a Free English Parliament.*

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But

But before I dismiss this *Letter*, Sir, there is two things which I shall take Notice of, which our Author pretends to give in Proof of the several Facts he Charges the *Tories* with on the one Hand: And what the *Dissenters* have done on the other, to Serve and Secure the *Church* and *State*. With respect to the first, there has been several *Mobs* and *Riots*, &c. those he would have the World believe were all acted by the *Tory-Party* in contempt to the *Government*: But if things were duly consider'd, I believe the *Tory Gentlemen* have been as much displeas'd at *Mobs* as the *Whigs* or *Dissenters*: And if I am rightly inform'd, the *Bridewell-Boys*, never had the Tenth part of the Encouragement to go a *Mobbing*; as some others have had from the *Mug-Houses*, and other Places, where the *Pretended Best* and *Loyal Friends* of King *George* are accustomed to frequent.

I know the Place where and Time when, a Company of such *things* as are call'd *Whigs*, went three Miles to Assault the House of a very honest, peaceable Man, (but a *Tory*) who had some Friends at his House making Merry: They came to the House with *Clubs* and *Staves*, as if they were some of them that seiz'd our SAVIOUR; they broke open the Door, broke Pots and Glasses, tore their Cloaths, broke the Chairs, &c. and then Cry out GOD Bless King *George*; as tho' it was an Honour to King *George* to have the Subject Abus'd?
Will

Will you call such Men King *George's Friends*? No sure! Well, the next Day away goes this poor foolish *Tory* to a Worshipful *Justice of the Peace*, shows him his torn Cloaths, &c. but what Redress had he? Alas poor Fool he was a *Tory*; the others *Gentlemen's Sons*, who were known to be *Dissenters* or *Whigs*, and so were without all Controversy the *Friends* of King *George*! I know this to be true, for I had it from the Man himself, as well as from others; and I have been inform'd of the same Practices in other Places; and if so, I leave you to Judge, whether the *Tories* are to be blamed for all the *Mobs* and *Tumults* that have been, or not?

It's a plain Case that there has been *Mobs* among the *Whigs* and *Dissenters*, as well as among the *Tories*: Nay, I can name the Town where a *Tumult* was began by a *Presbyterian Baker*, who was seconded by his *Brethren* on the 5th of *November* last, till they had got themselves so well drub'd that they were forc'd to betake themselves to their Houses; and had not some of their *Adversaries* (whom they had provok'd) been wiser than some others of them; they had been recompenc'd with the Burning of their *Meeting-House* into the Bargain.

But suppose at last, all the *Mobbing* had been done by the *Tory Mob*, would it be just to Charge the *Tory Gentlemen* and *Clergy* with it? Suppose a *Dissenting Teacher* should be Guilty

of an Act of *Drunkennes* or *Incest*, &c. would the rest of his Brethren take it well to be reproach'd with it? No! no doubt but they would say, this is very unjust to Charge us with another Mans Crime! Why then does not the same Argument hold good in favour of the *Tories*? If they are to be represented as Enemies of the *Government*, because some that call themselves *Tories* have been among the *Mobs*; why for the same Reason the *Dissenters* are so too: For they have been concern'd in the *Mobs* as well as the *Tories*. True say some, we don't (because they can't) deny but the *Whigs* and *Dissenters* have Club'd together in *Mobs* as well as *High-Church*: But then they are all hearty *Friends* to K. George, they do it for to serve the *Government*, and prevent the Disorders which they conceive might be committed by the *High-Church Mob*, if they were not oppos'd by the *Low*. This is very fine indeed! as if *Justice* had forsaken our *Courts of Judicature*, to ramble in the *Streets*; and with a *Huzza* for King George, to break Peoples *Windows*; tumble Men in the *Kennel*; break their *Heads*, &c. and all to serve the *Government*, and shew their *Loyalty* to King George! Can any thing reflect a greater Dishonour on His Majesty, than to insinuate, that he is pleas'd, with such *Dutiful* and *Loyal Subjects* as those?

But to suppose once more, that the *Tories*, were they that have committed all the Disorders

orders up and down the Kingdom: Have not the *Low-Church* the Power in their Hands to Prevent them? If they have not, then it seems we are Govern'd by a *Tory Ministry* after all, who will not do it: If they have, why do they not do it? Why, that's the thing that surprizes the Man! "If we may make any Judgment as to these, from the little Influence they have had to prevent Riots and Tumults, it would tempt a Man, says he, in his *Letter*, p. 19, to fear, that a great part of them (viz. the *Low-Church* as appears from the *Context*) would add but little weight, upon Supposition of a *New Rebellion*, unless it were on the wrong Side. Here's a Stroke *Low-Church*! You see, Sir, this Man to serve a Turn, will speak well of the *Low-Church*; he and *Low-Church* are to do all the Business: *Low-Church* cajouls the *Dissenter* to carry on his Design, which is to be in Place and get Money: The *Dissenters* on the other Hand, they Petition *Low-Church* to let them have a Finger in the Pye; *Low-Church* don't much affect that; this the *Dissenter* begins to see, and if *Low-Church* don't Gratifie him in what they have so long Promis'd, he Nods his Head, and knows what he has to trust to. For he begins to suspect his old Friend *Low-Church*; that in case of a *New Rebellion*, he does not know but *Low-Church* may forsake him, and help on the wrong Side. Really, Sir, the poor Man is to be Pitty'd! What, forsaken
of

of all Friends? He has quitted his Interest in *High-Church*, and for a long time has been denying himself, in order to secure and enrich *Low-Church*; and now to be slighted by them at last; this breaks his Heart. And now it may be seasonable to ask what Church of *England* it is that they have been so long denying themselves to Serve, and what is the Service they have done it? If the *High-Church*, they will never thank them for their good Service, till they are made sensible what it is: And then it's probable they may be willing to do Justice to their *Friends*, and shew Mercy to their *Enemies*: But if it's the *Low-Church* that they have been serving all this time; I must say, it seems a little unkind, that they have not rewarded them in all this time.

But, after all, I have so good an Opinion of the *Low-Church* as to think, that they would have done it before now; if the *Dissenters* could have made their good Service appear: But unless they can prove their Merit, what Reason have they to expect the Reward?

I know not what Notions the *Dissenters* may frame of the *Low-Church*; but it's my Opinion, if ever they come to put it to a Tryal upon a nice Push; those who they take for their best Friends will not prove to be hearty in their *Schemes*: They may speak them fair, and go Hand in Hand with them, so long as they find their Accounts in it: They may consent it may be to indulge them in many things;
to

to remit somewhat of the Discipline of the Church to please them : But if ever they come to Attempt the Overthrow of the *Government*, and *Order* of the *Church* ; they will find, that both *High* and *Low-Church* will combine against them. They as well as *High-Church* know, what was the dismal Effects of the Overthrow of the Church in Days of Old ; they likewise know by what Steps it was brought about ; they know their own and the Churches Safety are inseparable ; and therefore the *Tories* have so much *Charity* for the *Whigs*, as to believe, that they will learn to know their Stops ; and not suffer the Bird to Fly beyond the Length of its Chain, for fear it should Fly quite away. Well, but they ought not to forget Old Kindnesses ! No, but the *Whigs* it seems have not much better Opinion of them than the *Tories* ; Pray what are they ? Why see the *Question fairly stated*, p. 7. there you have them made out to a Demonstration, *That they are the Friends of the Church and State, and consequently that they are not Enemies* ; no more than the *Fox* is to the *Goose*, and he loves her intirely, but it's for his own Ends.

“ He tells us the *Dissenters* are a Body so infinitely numerous in this Kingdom, and have
 “ had many Opportunities to shew themselves
 “ Formidable both to *Church* and *State* ; and
 “ have been so eminently invited to it, and
 “ have had all the Encouragement and Protection possible offer'd them, even by their
 “ King,

* King. Very strange that their King should give them all the Encouragement and Protection possible, to appear Formidable against the *State* as well as against the *Church*! was he minded to set them all on *Horse-Back*, and go on *Foot* himself? But they good Men would by no Means do so; tho' they were so very much tempted to it by Interest on the one Hand and Revenge on the other, that they had much to do to over-come them! Well, 'twas well they did; for if they had not, they had been all undone.

I know not when it was, Sir, that those Men were in such a Condition to Destroy the Church of *England* as they pretend? If they will tell me the time, I'll shew them a very good Reason, that it was not even then in their Power to do what they pretend to, unless they had at the same time Destroy'd themselves: And would they have us give them Thanks, that they did not Cut their own Throats.

But say the *Dissenters*, could have done it as this Author pretends: What Interest had they to do so? If none, then how did they act against Interest in not doing it? And what Interest they could have had in doing it, is hard to conceive, unless they could have Establish'd themselves in the room of it; and that never was, or ever will be in their Power to do so long as there is so many different Interests among them.

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Therefore to Conclude, Sir, if *Lies* and *Reproaches* cast on the Church: If *Dividing* the *Minds* and *Affections* of the *People*, by *Reflections*, and *Misconstructions* cast on the *Church Service-Book*: If *Affronts* and *Indignities* offer'd to the *Bishops* and *Clergy*: If *Destroying* the *Discipline* of the Church to please them, and displease GOD call for our *Thankfulness*, we are bound to *Thank the Dissenters*: But for any *Service* done to the Church in other *Respects*, for my Part, I know not what to thank them for; and as for the Author's *Politicks* in those two Books; he may have as mean an *Opinion* of the *Answer* as he will, but I assure him he cannot have a meaner *Opinion* of it, than I have of his *Performance*.

For, I must needs say, I think it highly *Affrontive* to the *Government*; a *Scandalous Reflection* on the *Honourable House of Commons*: An *Intolerable Reflection* on the *Gentry* and *Clergy*, &c. And in a Word, it's a Piece of the worst *Politicks* that the *Dissenters* could have been *Guilty* of: It *Exposes* their *Designs* in *View*; It gives an *Alarm* to the *Tories*, *Cities*, *Corporations*, &c. to be on their *Guard*: It is very *Prejudicial* to the *Interest* of the *Whigs*: It *Represents* them in the *Schemes* of the *Dissenters*, to new regulate *Corporations*, *Cities*, *Universities*, *Colleges*, &c. And what can be of greater *Consequence* to lessen their *Interest* than this? The *People* that are of the *Church-Party*, in all probability will be fir'd at the

fight of it: And tho' I dare say they will not be the first that takes *Sword in Hand*, as he is pleas'd to express himself: Yet they are so tenacious of their Principles, or in other Words for the Church, that they will take care, who they chuse to Represent, in case they come to another *Election*.

Thus, *Sir*, have I in as few Words as I could, given you my Opinion of the two Pamphlets you sent me, and so have Answer'd your Request, tho' perhaps not your Expectations: However I have spoke my Mind freely; and hope that you will receive it as a Token of that Respect which shall always be paid to you, by him who is,

Sir,

Your very Humble Servant.





THE
POSTSCRIPT.

SIR,

SINCE I put an End to my *Letter*, a Friend of yours gave me the following Relation, and desir'd me to insert it; that the World may see what Justice the *Tories* are to expect from the *Dissenters* and their Friends; if they can have their Wills.

On the 29th of May last, a Nameless Gentleman, in *London*, about half an Hour after Seven at Night, sent a Servant of his to a Friends House about his private Concerns: The Young Man going along and finding a great Mob in the Street; step'd to

see what the Matter was ; it seems *Proclamation* had been sometime before made by the Constable according to *Act of Parliament* ; in order to oblige the Mob to disperse ; or be taken up as Enemies to the *Government* : The Young Man being Ignorant, that any such *Proclamation* had been made ; and making some small stay there, was taken ; and upon the Oath of the Constable, that he had at Seven a Clock made *Proclamation* (at which time the Lad was at Home at his Master's House) for the Mob to separate and depart : And that the Mob continued notwithstanding, so that the Young Man was deem'd one of them by the Worshipful Justice, before whom he was safe conducted : The Lad being apprehensive what was like to follow, sent to let his Master know what had befallen him : The Master being surpriz'd at the News ; goes to get him Released ; either by giving Bail, or otherwise : But all in Vain, for the Man it seems was a *Tory*, and that it seems was sufficient to demonstrate the Young Man a Rebel : For his Worship very Gravely tells the Master, he was a Disaffected Person, who did not care to appear against the *Government* himself, and so sent his Man. This is Demonstration !

Well, the Master finding that no Bail was to be taken for his Man ; takes his Leave of him for that Night ; The next Day he begins
to

to make use of his Friends, to see if they could not prevail with his Worship to admit his Young Man to Bail; but all to no purpose for this Worshipful Justice, said, that he was taken after *Proclamation* was made, and so he could (because he would) not, admit him to Bail. When the Lad had been Confin'd about Fourteen Days, his Master Meeting by Accident a Friend of his, among other things tells him this Relation, how he was Treated by the Justice; and what Attempts he had made to have his Man admitted to Bail, but all in vain. Pray, said his Friend, don't you know he is his Worships most Intimate Acquaintance; and I'll engage he procures the Favour to have him admitted to Bail: Well, this his Worships Favourite is by Consent sent for; he undertakes the Matter, upon Condition the Master would give him such a Sum of Money: Well, the Master complies with the Terms, and the next Day the Work is to be done: In order to this, this Associate of his Worships, draws up a Petition; in which he Claims the Gentleman's Servant as his near Kinsman; telling the Justice; that he knew nothing of his Confinement till the Day before, or else he had been with him sooner: And as for the Crime of which he was Accus'd; he was sure that was false; for he knew the Young Man to be made up of
Loyalty;

Loyalty; for says he, (that is, his Worship's Favourite) the Young Man is a Presbyterian; and he hop'd his Worship would believe, that he would not have appear'd for him, if it had not been so: And farther protested, if he thought his Kinsman had but one Drop of Disloyal Blood in him, he would be the first that should let it out: This is a brave Piece of News for his Worship, to hear that the *Old Devil* is become a *Young Presbyterian Saint* of his own Stamp! This melts his Worship into Pity and Compassion for the Lad, *alas poor Lad*, it was a long time that he had been in Prison; therefore let him be admitted to Bail immediately! But how could that be done? (*Mark this*) When the Lad was taken his Worship took him for a *Tory*; and as such, no Bail could be taken for him, since he was taken after the *Proclamation* was Read: But now the Young Man is Represented as a Presbyterian by his Worship's Great Favourite, he may be admitted to Bail. Now two Men bound in a Bond of Fifty Pounds each will do: But before Five Hundred Pounds each would not! Now his Worship turns Advocate for the Young Man, and says; the Lad might have been releas'd sooner if his Friend had appear'd sooner in his behalf.

We

We see, *Sir*, by this Story, how Justice is like to be administer'd, if they can once get the Matter into their Hands! I could have given you several others of the like Nature, but I omitted that, and had not incerted this, but on the Request of a Friend, who knew the Matter very well.

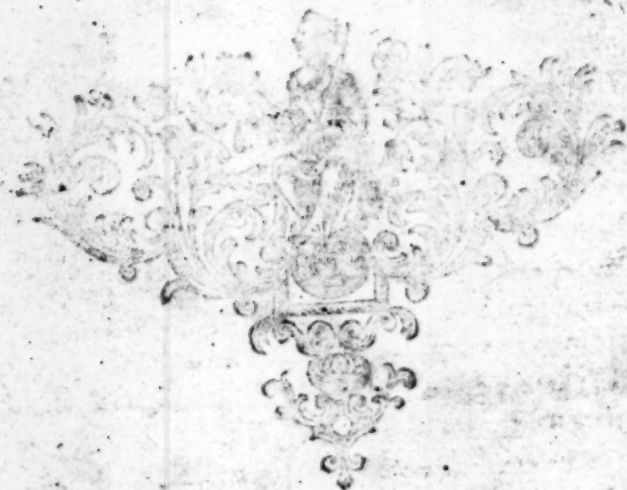


F I N I S.

LVI



We have by the way, I am
glad to hear, if they can order
the matter to their liking, I could have
given you several others of the 18th
and 19th, and perhaps interest
you on the subject of a friend, who knew
the matter very well.



LVI

